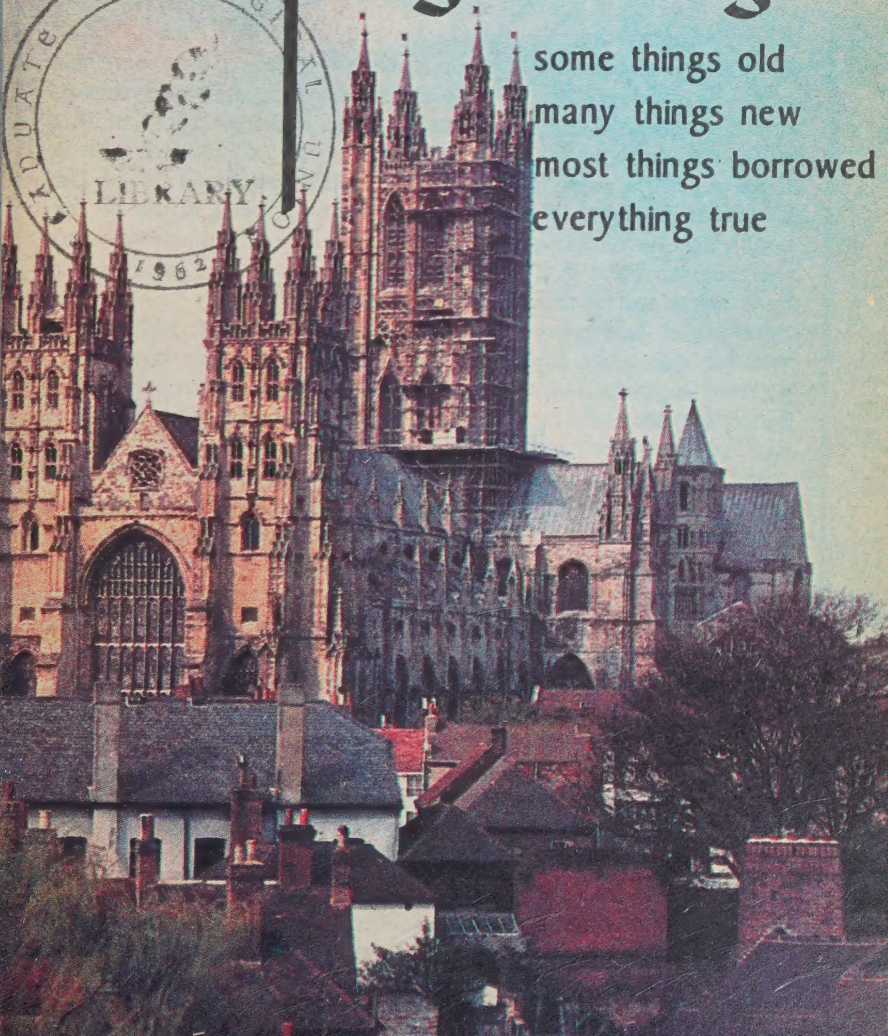


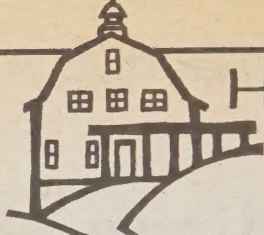
EASTERTIDE A.D. 1981

APR 23 1981

the anglican digest

some things old
many things new
most things borrowed
everything true





HILLSPEAKING

Grist from

Grindstone Mountain

Canadian Parishes Receive TAD:

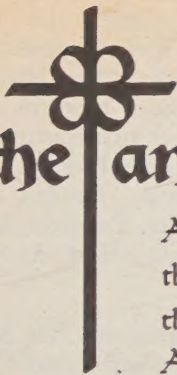
Feeling especially expansive as it edged into its early 20s, *The Anglican Digest* celebrated the Feast of the Epiphany—an occasion appropriate for gift-giving if ever there was one—by deciding to send TAD regularly to every parish and mission of the Anglican Church of Canada. With the appearance of this issue, the deed is done. Her Majesty's post is flooded with a thousand TADs going to places large and small in all 30 of the Canadian dioceses. We've long had many friends north of the border and have followed with interest both parish newsletters and the diocesan press. It's high time we sent back to Canada more news of the worldwide Anglican Communion.

Speaking of Addresses: While adding the Canadians, we've been weeding out other addresses from which we've seldom, if ever, received support. Those who've faithfully given according to the Father Founder's formula ("A dollar a year on the reader's birthday") have many times sent far more than a dollar, bless them, with the result that we've been able to carry a great many addresses gratis. However, in today's economy we know you will understand the necessity for trimming where appropriate and that the "TADollar" can no longer be a single dollar. At the same time, we're adding dozens of names of new people who've recently come into the Church (or veteran Churchmen who are discovering TAD for the first time). What really gives us a boost is to receive, frequently without asking, the entire membership list of a parish. Moreover, many parishes thoughtfully keep us advised of address changes and we're deeply grateful. Most of all we appreciate the

(Continued on page 46)

Front cover: Raising its mellow stone towers where the praises of God have been sung for nearly a thousand years, the Cathedral Church of Christ, Canterbury, seat of Dr Robert Runcie who will visit eight U.S. dioceses between 23 April and 11 May.

Back cover: The new Archbishop of Canterbury, Metropolitan and Primate of All England, moves through the nave of his cathedral church at the end of his enthronement on the Feast of the Annunciation, 25 March 1980. Displayed aloft is his official flag depicting the coveted *pallium* with its symbolic crosses and nails.



the anglican digest

A miscellany reflecting
the words and work of
the faithful throughout the
Anglican Communion.



WHEN THE plane carrying the Most Reverend and Right Honorable Robert Runcie touches American soil this spring he will become part of an uncouth legion of travelers covered by that oft repeated remark, "If you want to get to heaven, you'll have to change in Atlanta."

Instead of a celestial destination, at least for the moment, the 102nd Archbishop of Canterbury will go by private jet to Tullahoma, Tenn, for an academic convocation on "the Episcopal mountain," the University of the South at Seawane. He and his wife, Rosalind, will be overnight guests in the

home recently acquired by the U.S. Presiding Bishop.

The private jet will again be made available to the Runcies for a flight, the following day to Easton, Md. Awaiting the Archbishop at nearby Stevensville on Kent Island on Maryland's Eastern Shore will be a huge tent accommodating 2,200 people for the 350th anniversary of Christ Church, the oldest Christian congregation in the Chesapeake Bay area.

On the first Sunday of his trip, Runcie will preach at Washington Cathedral and during the ensuing week will meet privately at the College of Preachers with the 28 primates of the member churches of the Anglican Communion. (While the primates have never

before convened outside England, it is the second occasion on which they've assembled since the '78 Lambeth provided for interim

THIRD DEGREE

Robert Alexander Kennedy Runcie earned degrees from Brasenose College, Oxford, and in theology from Westcott House; he received his first honorary hood from Oxford last June, three months after his translation from St Albans to Canterbury. Sewanee's gold and purple will be conferred by its chancellor, the VIII Bishop of Alabama, as the first given on its campus to an Archbishop in office. (Geoffrey Fisher was honored *in absentia*, at the end of the '58 Lambeth Conference, and Michael Ramsey stopped by after he'd retired.) As chancellor of Keele University, Princess Margaret will confer a doctorate in literature 30 June on Dr Runcie.

meetings to counterbalance the liberal, curiously powerful Anglican Consultative Council.) The primates' schedule includes a festal

Evensong at which the Archbishop of Central Africa will be the preacher, with the diplomatic corps as special guests. Dr Runcie will speak at the National Press Club and, if protocol is followed from other archiepiscopal visits, he will meet the President. The 96th Archbishop, Randall Davidson, dined with Theodore Roosevelt at the White House in September, 1904.

By coincidence, Dr Runcie will cross paths with Prince Charles who will be stopping over in Washington while returning from New Zealand.

The following weekend will find Dr Runcie as chief celebrant at Grace Church Cathedral in San Francisco and, afterwards, spending three days in and around Los Angeles.

Turning eastward, the entourage will head for Iowa's see city, Des Moines, and a Eucharistic con-celebration at Ames, Iowa. He is drawn to the Midwest, his press officer confides, by a personal hobby of raising Berkshire hogs and by the desire to make a major address on world hunger from the rich farming area of America's heartland.

FR JAMES B. SIMPSON, EXECUTIVE DIRECTOR

The *Anglican Digest* (ISSN 0003-3278) is published periodically by SPEAK, Inc, Eureka Springs, AR 72632. Second class postage paid at Eureka Springs, AR. Vol. 23, No. 2
POSTMASTER: Send address changes to Hillspeak, Eureka Springs, AR 72632.

FR H. L. FOLAND, FOUNDER (1958-1980)

EPISCOPAL CHURCH, U.S.A.



—Route of Dr Runcie's travels in the U.S.

Pressing on to Chicago, the Archbishop is expected to meet with seminarians from Seabury-Western and Nashotah, to lunch with civic leaders, and to celebrate an evening Eucharist at St James' Cathedral. Another major policy statement is on the agenda — the subject: urban problems.

During the final weekend as the PB's New York guest, Dr Runcie will be the chief celebrant at General Seminary, Trinity Church, and St Philip's in Harlem. A sermon at Evensong at the Cathedral Church of St John the Divine

and paying a visit to the United Nations will conclude the 7,000-mile cross-country tour by the present-day successor to St Augustine.

The early summer schedule remains crowded with an excursion to Northern Ireland and another appointment with Prince Charles — the royal wedding at St Paul's Cathedral, London. "I feel a bond with those that I marry," he said in informing the Church of England's General Synod of the engagement. "Any good priest is bound to do so."

(This statement by the VIII Bishop of Colorado is used to reply to all who inquire about studying for Holy Orders, and was also sent to nominees suggested for suffragan bishop.)

I LOOK FOR A PRIEST . . .

WHO HAS a deep and personal relationship with the Lord . . . who can bring the weight of personal experience to his teaching and preaching of the Christian faith. (I St John 1 ff)

WHO is Evangelistic in the best sense of the word; one who knows what the Evangel is, and can articulate it in such a way that



others can understand the Good News. . . . One who knows the Holy Scriptures to be the living Word of God.

WHO is Catholic in his understanding of the Church. . . . that he be conscious of the continuity of the Church through the ages, and of the rich sacramental heritage which has been handed down to us through the centuries [and] has a deep understanding of the wide variety of gifts which the Lord gives the Church . . . In this context it is

helpful to remember that the opposite of Catholic is not Protestant, but sectarian.

WHO is Pentecostal . . . who knows the reality of the indwelling presence and power of the Holy Spirit . . . lives by grace and with a hopeful expectancy . . . that the present as well as the future is in the Lord's hands.

WHO is eucharistically oriented. . . . whose life is rooted there also: one who lives thankfully and constantly offers soul and body to Christ's service.

WHO is sensitive to the many moral and ethical questions facing our society today [and] is anxious to apply the teaching and the power of the Gospel to these issues . . .

WHOSE heart is moved with great yearning for the unity of the Body of Christ, and who acts and speaks in a way which reflects the Lord's concern about that unity.

WHO knows that the ordained ministry is a vocation, a calling, not a profession, "You have not chosen me, I have chosen you." (St John 15:16). . . . from the Lord speaking to the heart of the in-

dividual, and from the Church which validates and confirms the divine vocation.

WHO knows that the ordained ministry is but one aspect of the total ministry of the Church, and is

therefore ready and willing to share responsibly and collegially with the other ministers within the Body.

Who is married and faithful to his or her spouse, or single and celibate. —Taddled from *The Colorado Episcopalian*



EBC READERS REPORTS

Readers: Fr Simpson, chairman; Kimberly Clark, Lynn Hoke, Fr Fred Jones, Frank McCabe, Elizabeth Sherret, Lucille Zimmerman

THE PRODIGIOUS priest-poet Chad Walsh has marked his retirement from Wisconsin's Beloit College with a book well timed for Episcopalians' increasing interest in the scriptures — *A Rich Feast: Encountering the Bible From Genesis to Revelation* (Harper & Row, \$9.95) . . . Thanks to the perseverance of a faithful Churchman, Judge J Gareth Hitchcock of Paulding, Ohio, the experiences of an Anglican bishop in China, the late Quentin Huang, have been brought together in the very readable *Pilgrim From a Red Land* (Exposition Press at Smithtown, N Y, \$8). We highly commend *The Godswept Heart* (Anglican Book Center, Toronto, \$3.95), parables of family life by Marcia

Hollis . . . Orchids to Richard Mervman's *Hope: A Loss Survived*, (Little, Brown, \$11.95), a sensitive, anguished account of the death of the author's wife and his concern for their two little girls . . . The fifth volume to emerge from Trinity Institute's annual conferences is *Scripture Today* (Morehouse-Barlow, \$6.95) which includes the papers of two deans, Fr O C Edwards of Seabury-Western and Fr Frederick Borsch who recently went from CDSP to Princeton's ivied, gothic walls . . . Morehouse is also offering for \$12.95 a large-type edition of *Morning Prayer and the Psalter*; it should have been printed on light-weight paper but will nonetheless make the new Prayer Book

perhaps a bit less confounding to those with failing eyesight . . . A compact, well organized book for endless reflection is *God: What People Have Said About Him* compiled by Lothar Kahn (Jonathan David Publishers, 68-22 Eliot Ave, Middle Village, NY 11379). . .

EBC's Board of Readers salutes a lover of books, Margaret Craig McNamara, 65, wife of the De-troit who became a Cabinet member and is currently president of the World Bank. Mrs

McNamara's teaching of remedial reading led her to spark "Reading Is Fundamental," a comprehensive program to develop book lovers among children of the poor (it won Congressional support and now has 13,000 posts in 50 states); three weeks before her death she went in a wheelchair to the White House to receive the Medal of Freedom, the nation's highest civilian award. Her burial was from the Cathedral Church of SS Peter and Paul, Mt St Albans, Diocese of Washington.

IT DOTH OPEN THE PIPES



REASONS briefly set down by the auctor, to perswade every one to learne to sing

First, it is a knowledge easely taught, and quickly learned where there is a good Master, and an apt Scoller.

2. The exercise of singing is delightfull to Nature & good to perserve the health of Man.

3. It doth strengthen all the parts of the brest, & doth open the pipes.

4. It is a singuler good remedie for a stutting & stammering in the speech.

5. It is the best meanes to procure a perfect pronounciation & to make a good Orator.

6. It is the onely way to know where Nature hath bestowed the benefit of a good voyce . . . and in many, that excellent giuft is lost, because they want Art to express Nature.

7. There is not any Musicke of Instruments whatsoever, comparable to that which is made of the voyces of Men. . . .

8. The better the voyce is, the meeter it is to honour and serve God therewith; and the voyce of man is chiefly to be imployed to that ende.

Since singing is so good a thing, I wish all men would learn to sing.

—William Byrd (1538-1623)



Elections & Appointments:

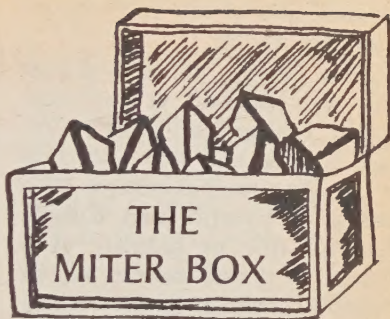
Peter Kwong, 44, Diocesan Secretary in Hong Kong: IX Bishop of Hong Kong and Macao, the first Chinese to be elected such, to succeed John Gilbert Hindley Baker who is retiring.

Derek Alec Rawcliffe, 60, former Bishop of the New Hebrides who resigned that see a year ago to make way for a local man, and who has been traveling in Scotland since, "preaching and speaking — with particular emphasis on renewal and healing": XI Bishop of Glasgow and Galloway in apostolic succession to Frederick Goldie who died suddenly at the age of 66 last fall.

Samuel Espinoza-Venegas, 38, Vicar of St Peter the Apostle, Mexicali, Missionary Diocese of Western Mexico: Bishop Coadjutor of that diocese to succeed Melchor Saucedo, 60, upon his retirement.

Ronald Ferris, 35, Rector of St Stephen's, London, Diocese of Huron, the Church of Canada's youngest bishop (he takes the title from his predecessor who at 36 was then Canada's youngest); IX Bishop of the Yukon in apostolic succession to John Timothy Frame, who resigned to become Dean of British Columbia and Rector of Christ Church Cathedral, Victoria.

John Edward Hannen, Rector of Kincolith since 1971 and a graduate of McGill University, Montreal, and the College of the Resur-



rection, Mirfield: VIII Bishop of Caledonia in apostolic succession to Douglas Walter Hambidge, translated to New Westminster (both dioceses are in the Province of British Columbia).

Stephen Mumba, 42, Diocesan Secretary of Northern Zambia and whose ministry has been in the Zambian Copper Belt: VI Bishop of Lusaka, Province of Central Africa, in apostolic succession to Filemon Mataka, 71, who died late last year.

Three suffragan bishops were elected for the Diocese of Toronto in a single session: *Arthur Brown*, 54, Rector of St Michael and All Angels, Toronto; *Basil Tonks*, 50, Assistant Chaplain, Missions to Seamen and sometime Archdeacon of Simcoe; and *Desmond Hunt*, 62, Rector of the Church of the Messiah, Toronto. The suffragans become "regional bishops," each of whom will be responsible for an

assigned area of the 3900-square-kilometer diocese.

Walton Empey, 46, a Dubliner who was educated at venerable Trinity College and King's College, Halifax, and who held cures in Canada as well as Ireland: 77th Bishop of Limerick and Killaloe (his full title as ordinary of a number of united dioceses will be Bishop of Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly) in apostolic succession to Edwin Owen, 71, who retired in January.



Consecrations:

Timothy Dudley-Smith, 55, one of Britain's very few hymn-writing archdeacons (he has served Norwich as such since 1973) and who delights his friends with a newly written Christmas hymn each year: Suffragan of Thetford, Diocese of Norwich.



Enthronements & Investitures:

M B Tibafa: I Bishop of Kisangani Zaire in the Province of Uganda, Rwanda, Burundi and Boga-Zaire.



Retirements & Resignations:

In 1980: *Robert Wylmer Woods*, KCV0, 66, son of a Bishop of Lichfield, nephew of a Bishop of Winchester, and brother of the sometime Archbishop of Melbourne and Primate of the Church of England in Australia, since 1971 Bishop of Worcester; *Hanford*

Langdon King, Jr, 59, Bishop of Idaho since 1972 "for medical reasons";

RECOLLECTIONS of Dick Sheppard, well loved chaplain to Cosmo Gordon Lang and later Dean of Canterbury, have been rife during the centenary of Sheppard's birth. One incident centers in York Minister when Sheppard carried the primatial cross, leading Lang to the archiepiscopal throne. Sheppard had been anxious to play golf with Raymond, the butler at Bishophorpe, but knew it was a plan finding no favor with Lang. The procession seemed a good time to press the point. Without turning his head, Sheppard hissed, "May I play golf with the butler? And if you don't say 'yes' I shall lead you all round the Minister and into the crypt." Lang readily gave in.

—Taddled from Rosamund Essex in *Church Times*, London.

Robert Arnold Schurhoff Martineau, a Suffragan Bishop of Blackburn and a distinguished mathematician who won the Tyson Medal when he was a scholar at Trinity Hall, Cambridge, in 1935, in October at the age of 68.



Honors:

George Cuthbert Manning Woodroffe, CBE, and Archbishop of the West Indies: Doctor of Divinity, *honoris causa*, at a special convocation at Nashotah House.



Deaths:

Richard Ambrose Reeves, 80, Bishop of Johannesburg (1949-1961 — he resigned his episcopate after being deported by the government of South Africa for his outspoken and vigorous opposition to the government's policy of apartheid); sometime assistant Bishop of London, and of Chichester; in England.

Jean Marcel, consecrated Assistant Bishop in Madagascar in 1956, sometime diocesan there and, from 1969 until his retirement in 1974, Bishop of Antananarivo; in Madagascar.

Geoffrey Tremayne Sambell, 66, who began his ministry as a military chaplain and in 1969 became Archbishop of Perth and Metropolitan of Western Australia; his thorough involvement in the Diocese of Melbourne as a young priest was paralleled by his international chairmanship of the companion-diocese program known as Mutual Responsibility and Interdependence in the Body of Christ, in forging links between Australian and Asian Christians and in 1968's Lambeth Conference in establishing the small, headstrong

Anglican Consultative Council; in Australia.

Frederick Hugh Wilkinson, 84, VII Bishop of Toronto (1955-66), sometime Professor of Old Testament at Emmanuel College, Saskatoon, and host of the 1963 Anglican Congress; in Toronto.

Arthur Stretton Reeve, 74, son of the Vicar of Croydon and grandson of the Bishop of Croydon, and who was ordained by the 87th Archbishop of York (then Bishop of Southwark) and was later his domestic chaplain when he was Bishop of Winchester; in England.

STEWARDSHIP

IN MY walk with our Lord Jesus Christ, stewardship has meant a lot of different "things" to me.

My first understanding of stewardship or being a good steward was being like Mr and Mrs Stewart who were doing things in and for the church all the time. How could I do it? I couldn't even spell it.

Then came the word "tithe." That word was hard to swallow. Imagine me allowing anyone to poke their nose into my financial affairs to the point of knowing how much money I was making. As the Lord keeps dealing with me, it is becoming clear — often like a little crack of light through an opening door and sometimes like the sudden blasting away of a wall so

that a burst of light blinds me. Stewardship means more than giving that "10%."

Am I not responsible for everything that God has given me — His Son Jesus Christ, listening to Him, seeking the Father's Will through Him; my wife, loving her; my children, caring for them, showing them the Father's Love, teaching them the ways of the Lord; His Church, the Body of Christ, my brothers and sisters in

Christ, to love them right where they are, to meet their needs by putting them before myself?

Now I can spell "stewardship." And I know only as I allow the Lord continually to open my eyes and ask for the infilling power of the Holy Spirit will I be able to fulfill the command to "Render unto God the things that are God's." —Ted Olson, layman, St Luke's, Deer Park, Diocese of Texas

THE SEVEN



THE list [of the Seven Deadly Sins] has been used since the time of Gregory the Great (540-604). They are also called the "root sins" because they are the primary instincts which give rise to all the sins which we commit. They are: Pride, Gluttony, Sloth, Covetousness, Anger, Lust and Envy. The late Kenneth Kirk, 42nd Bishop of Oxford and the most distinguished Anglican moral theologian of the century, points out that each of them is the parent of many others:

PRIDE gives rise to presumption, hypocrisy, obstinacy, quarrelsomeness and disobedience.

GLUTTONY prompts drunkenness, vain joy, impurity, selfishness

and love of ease.

SLOTH suggests hatred of spiritual things, weakness in prayer, dullness of spirit, moral cowardice and despair.

COVETOUSNESS sustains fear of loss, anxiety, worldly sorrow, callousness, dishonesty and uncharitableness.

ANGER eggs on suspicion, ingratitude, resentment, mental agitation and rancor.

LUST encourages blindness of mind, hardness of heart, inconstancy and cruelty.

ENVY says "right on" to falsehood, calumny, evil interpretation and contempt. —*The Anvil* (Diocese of British Columbia)

GET THEE TO A NUNNERY



LEAVE the familiar world of the parish ministry and become a chaplain at a convent? My head told me it was the right thing to do, that all signs pointed to God leading me in that direction. But my emotions were a quandary.

My family and I had been blessed with many close friends in the parish [Christ, Ottawa, Diocese of Chicago, 1971-79]; strong ties had been forged in the community; and the area, with all its problems, was secure turf. On the other hand the job description at the Convent looked like all the things with which I felt most comfortable, and the Sisters couldn't have been more welcoming and enthusiastic toward us.

So on 1 Jan 1980, I became chaplain at the mother house of the Community of the Transfiguration, Glendale, in suburban Cincinnati [Diocese of Southern Ohio]. It quickly became evident that the familiar world of parish ministry wasn't that far away. Now that I was living within the context of the "job



description" I had seen on paper, my role as pastor to the Sisters began to unfold.

Skills learned in seminary and the parish ministry were needed. Celebrating the Eucharist daily and Sunday, preaching, officiating at daily evensong and other services, counseling, hearing confessions, teaching, ministering to the sick: all are still the major part of my life. I did notice the Sunday congregations are somewhat smaller, but weekday numbers are several times larger! And there are always people present at weekday Eucharists; one never waits, hoping that someone will show up to form a congregation!

The major difference in my life as a priest is that of not being the "person in charge." The Sisters, as a community, make their own administrative decisions, and the contemporary problems of liturgical usage are settled by vote — and adhered to by the vow of obedience! (So there are compensations!) Another difference I enjoy is the lack of responsibility for bulletins and newsletters (it is also nice not to be constantly occupied with maintenance — others keep an eye on property). But all these things are really lesser concerns; the real job of any of us is ministry. →

Re ministry, the Sisters are Christians trying to find their way in the life of Christ — like any others. Their problems and struggles are simply different aspects of people in the parishes — with the added dimension of living in a closely knit community. The element of commitment is generally much higher than is usual in parishes, but problems and questions are just as real.

The Community of the Transfiguration [founded 1898] has experienced evolution of its ministry. Originally, it was works with abandoned and neglected children, inspiring Bethany Home on the mother house grounds. Within the last decade Bethany has become a day school with laity holding most positions.

While the school expanded and progressed, the Sisters found themselves with branch houses in China and Japan. They also became involved in works in Hawaii, Puerto Rico, Texas, California and elsewhere in Ohio — as well as a neighborhood ministry in a nearby suburb and a nursing home, St Mary's, near the convent. More recently, a branch house opened at Bat Cave [Diocese of Western North Carolina] where the Sisters have had a vacation home for many years, and two sisters began a branch house in the Diocese of

Northern California. Another sister is in the Bahamas. Meanwhile, work in China was closed, an indigenous Order took over in Japan, and a school in Hawaii and home in Painesville [Ohio] were turned over to others. The Community's current thrust is towards new and different forms of ministry.

The period of renewal experienced in the 70s was a time when a close inward look seemed to lead to outreach again. The present branch houses are heavily involved in retreats and conference ministry. The "Transfiguration Retreats" ministry at the mother house continues to increase in scope, and sisters resident at Glendale often find themselves in demand for ministry and adult education in parishes. One had a prison ministry and still conducts it by mail from her bed in the convent infirmary. Nearby St Monica's House continues to reach out to a depressed community.

Certainly the ministry of the Community will keep on evolving as the Spirit leads more women to the Religious Life. I become increasingly aware of how little I did, while in the parish ministry, to inform Churchpeople about the Religious Life — not an uncommon failing among parish clergy, I'm afraid.



Each sister is unique — a product of the special talents and gifts that mark her life. The dress appears, at first glance, to be a uniform, but even the particular “flair” with which each wears her habit may also be individually characteristic.



[At present it varies, about half and half, between modern and traditional, but always with a veil.]

Yet the Sisters all live under a common Rule and share a common goal — to do God’s work within that Community to which He has called them. Through their vows of poverty, chastity and obedience, they commit their whole lives to God, and receive strength to remain stable under the impact of change; freed from a continuous search for security, they are able to grow, to take risks and to reach out to others in love. —Fr John Bower in *Advance*, Diocese of Chicago

Incomparable English Aplomb

DELIVERING DEGREES

†Walter Hagenbuch, OBE, 64, Manchester-educated lecturer in economics at Cambridge and first Dean of Social Sciences at the University of Kent, a role in which he pioneered in the establishment of the academic community in the newly founded institution, retiring in 1977, a year before the hill-top campus was the scene of the eleventh Lambeth Conference; from Canterbury Cathedral, Diocese of Canterbury.

NEWS of the death of Walter Hagenbuch, hailed in *The Times* of London as *anima naturaliter Christiana*, recalls the night 404 Anglican bishops were spellbound by his oratorical skills, an occasion recounted in *Discerning God’s*

Will: the Eleventh Lambeth Conference, published by Thomas Nelson Co, Nashville, Tenn, from which the following is excerpted:

After the bishops had been in session for four days, they returned to Canterbury Cathedral for an academic service announced to them as “a Special Congregation of the University of Kent for the conferment of Honorary Degrees on the occasion of the meeting of the Lambeth Conference.”

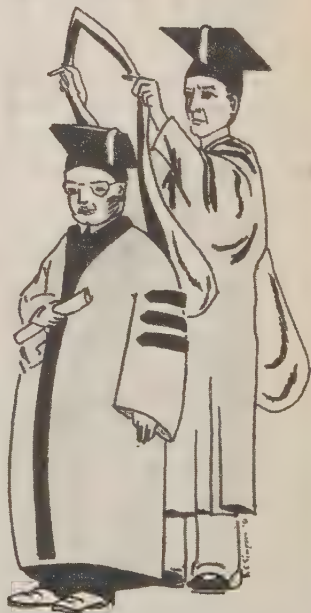
The white cards of invitation had been placed in the bishops’ mailboxes in the name of the Right Honorable Joseph Grimond, 65, a towering Scottish Liberal MP serving as chancellor of the university

It bore the names of the trio who would receive doctorates of civil law — *honoris causa* — Simms of Armagh, well known as one of the senior participants of Lambeth XI; Tutu from South Africa, the loquacious black whose star was rapidly rising; and John Coburn who was attending his first Lambeth as XII Bishop of Massachusetts.

The ceremony, falling on the evening of the conference's long Quiet Day, found the Lambeth fathers ready for distraction from their dormitories. Instead of walking in procession, they drifted into the cathedral and took seats in the nave as the organ rumbled softly. Together they created a magenta ocean, while behind them the last rays of the sun set afire the apostles and saints in the great west window. Up front, at the foot of the steps to the choir, an improvised platform had a dozen red leather armchairs on a blue carpet.

A procession of about 25 (the masters of the four colleges and other hangers-on) entered in academic dress, the brighter of which was the red and yellow robes of those holding degrees from Manchester University. In their wake came the cathedral's Dean and Chapter, and the 101st Archbishop of Canterbury, Donald Coggan, Visitor to the university.

"I declare this congregation open," howled Chancellor Grimond with all the aplomb of one



who had previously been Rector of both Edinburgh and Aberdeen.

Only three weeks earlier, the university had conferred Bachelor of Arts degrees on a thousand students. Now its leaders settled back for a midsummer encore of ceremonial.

"How can we select from this great sea of bishops, this universally right and reverend assembly.

this plethora of purple?" asked the acting public orator, Professor Hagenbuch. "We hope that the three whom we have chosen will assume their graduate membership of our university not only individually, but also as representatives of their brethren in the Lambeth Conference."

The orator reviewed Bishop Coburn's career as student, teacher of foreign students and slum children, scholarly seminarian, navy chaplain, cathedral dean, theological school head, pastor, and for ten years "of great stress and tension," president of the House of Deputies of the General Conventions of the American Church.

Up stepped Coburn in Kent University's red gown similar to the Harvard doctor's robe in which he had slouched comfortably at four General Conventions. He and the chancellor bowed to each other as they doffed their mortar-boards, then exchanged a prolonged handshake after the conferring of the degree.

"George Otto Sims was for four years Archbishop of Dublin and Primate of Ireland, and since 1969 he has been Archbishop of Armagh and Primate of All Ireland," Professor Hagenbuch said, lauding the second candidate's scholarly and ecumenical pursuits.

"The distinction between the Primate of Ireland and the Primate of All Ireland is a matter of history

which your orator, being a mere economist and no historian, will not attempt to explain," he chortled. "But I do recall that in presenting Dr Coggan three years ago, I coined the phrase that 'a characteristic of primates is their uprightness,' only to be later rebuked by a zoologist colleague who informed me that some primates were more upright than others, and some not upright at all!"

Again there was a doffing of mortar boards as the pro-chancellor moved forward with the academic hood.

Lastly in alphabetical order came Desmond Mpilo Tutu who in a short five years' time had been Dean of Johannesburg, Bishop of Lesotho, and Secretary of the South African Council of Churches.

"He found himself emerging from membership of an oppressed people into freedom," the orator said. "He felt called to share this process of liberation with his fellow blacks in South Africa, with the conviction that this was for him and for his country the message of the Christian gospel."

There was a final doffing of mortar boards, ringing applause, the singing of "God Save the Queen," and then the congregation surged out through the cloisters to a reception in the hall of the nearby King's School, founded in the year 600. □

QUIET LIVES



THE ENGLISH novelist Barbara Pym first swam into my ken last spring with a quietly delightful book, *A Glass of*

Blessings. Like her others here discussed, it is published by E P Dutton (with three of the titles in paperback from Harper & Row, two more in the year ahead). Her work struck an immediate glowing response from me [and] since then, having sought out all her books, my enthusiasm has increased. The chagrin of being a Johnny-come-lately to so gifted a writer is offset by the pleasure of feeling that one has discovered a literary friend for life.

Alas, that new-found friend, in the mortal sense, is no more. Barbara Pym died in January '80 at the age of 66. The last few years of her life were immensely productive. She was born a Shropshire lass close to the border of North Wales, and attended Huyton College,



Liverpool, and St Hilda's, Oxford. In the 1950s she published six novels to critical acclaim, among them two of the ones now available here. She acquired a devoted following, though a relatively small one, and her original English publisher, with notably short sight, dropped her. Discouraged, she did not write again for some 16 years. Unmarried, she lived with a sister and two cats near Oxford, after some years as a civil servant. Though her life may seem sheltered, she is satirically observant of all the cant and trendiness of our age.

In January, 1977, *The Times Literary Supplement*, celebrating its 75th birthday, asked a handful of eminent authors to list the most underrated, neglected English writer of the century. Barbara Pym was the only one to be named twice — by Lord David Cecil and Philip Larkin. It heartened Miss Pym to begin work again. Three books were written and published and several of the earlier novels were reissued, to renewed critical praise and brisk sales. It was a happy rediscovery of someone who never should have been lost. [The last from Dutton, in late winter of

1981, was one of Pym's earliest titles, *Less Than Angels*.]

Barbara Pym has been called "a 20th-century Jane Austen." The comparison is apt, allowing for so radically different a society today from that of the late 18th and early 19th centuries of Jane Austen's world. The two authors' traits in common include an extraordinarily acute discernment of character and observation of behavior within social strata that each knew completely; a loyalty to enduring values even when they are breached by selfishness and other shortcomings; a rich vein of wry humor about human foibles; an ultimate compassion toward all our mortal kind, possibly more pronounced in Pym than in the great Austen. Both involve us deeply in the subtle drama of quiet lives. While making such comparisons, we might add that nobody since Trollope has written so perceptively and wittily about clergy and parishioners of the Church of England, especially Anglo-Catholics.

A Glass of Blessings is narrated by its heroine, Wilmet Forsythe, 33, childless wife of an amiable civil servant. A mild, pleasingly

perilous flirtation with the brother of her closest woman friend introduces us to Piers Longridge, a complicated, charming neer-do-well. This goes on amid the intertwined lives of an extended cast of characters, including the clergy of an ultra-Anglo-Catholic London parish. In slight hyperbole, it is a comic *Hedda Gabler*, as Wilmet copes wisely with her problem as a woman with too little to do.

The heroine and narrator of *Excellent Women*, Mildred Lathbury, is wry about that phrase, applied to the respectable unmarried, like herself. "... they are not for marrying," she observes, but are for the management of "the stock situations of life — birth, marriage, death, the successful jumble sale, the garden fete spoilt by bad weather." She becomes caught up in the tangled problems of a woman anthropologist and her husband. There are characters like Mrs Bone, who fears "The Dominion of the Birds," and adds, complacently, "I eat as many birds as possible. I have them sent from Harrods or Fortnum's. . . . At least we can eat our enemies." →



Quartet in Autumn makes deftly compassionate, poignant comedy of the stories of four aging, lonely people, two men and two women, whose only real link is the dreary civil service office they long shared until the women are shuffled off by forced retirement. The material could have been merely depressing; Pym's treatment of it is charming and wise.

A new novel, just published, *A Few Green Leaves*, completed barely two months before Pym's death, introduces us to another female anthropologist, this time in the central role. She is living in an English country village, tempted at moments to study it professionally. There is the rector, verging on middle age and wavering between continued celibacy and marriage. His thoughts turn often to "Madeira and possibly a piece of seed cake or a Bath Oliver biscuit." Above all, there is the man with



whom the heroine once had a brief romance. He is now married but separated from his wife. Is the old romance to be revived?

The Sweet Dove Died, the title taken from marvelously apt lines by Keats [although not related to Mrs Bone's phobia!], is a subtle study of possessiveness self-defeated as an older woman tries to retain the affections of a much younger man, against a rival of his sex.



Such are the disarmingly, deceptively simple materials of Barbara Pym's art, from which with impeccable taste, she weaves what Lord David Cecil called "the finest example of high comedy to have appeared in England in the past 75 years." If you like the English scene and recognize from these few clues that you are a potential reader of Barbara Pym, lose no time in putting it to the test. She is a joy! —Edmund Fuller in *The Wall Street Journal*

Pre-inflation—

ST. JOHNS' CHURCH DINNER ALUMNI HALL

November 10, 1921

75 Cents

—Ticket found in a Pass Along book

grace

PRIESTS christen babies — and parish newsletters.

Grace to You is the name of the bulletin at (where else?) Grace Church, Muskogee, Diocese of Oklahoma. *Grace to You and Peace* is published by St Paul's, Richmond, Diocese of Virginia, while *Doors of Grace* is the typographically excellent circular of Grace Church, Utica, Diocese of Central New York.

Other Bible-inspired titles are *Locusts and Wild Honey*

from St John the Baptist, Dunkirk, Diocese of Western New York; *The Net*, St Andrew's, Livonia, Diocese of Michigan; *The Fisherman*, St Andrew's, Scottsbluff, Diocese of Nebraska; *Wings*, St Michael's, Tulsa, Diocese of Oklahoma; *Keys*, St Peter's, Peekskill, Diocese of New York; and *Fisherman*, St Peter's, Albuquerque, Diocese of the Rio Grande.

BUTTERFLY

Symbolism inspires names chosen for *Lion's Tale*, St Mark's, Arlington, Diocese of Dallas; *Flying Lion*, St Mark's, Warren,

Diocese of Rhode Island; and *The Butterfly*, Resurrection, East Point, Diocese of Atlanta.

Parish The Thought

Everything You Always Wanted To Know About St. Thomas But were afraid to ask!

A wry smile may greet the arrival of *Parish the Thought* from St Thomas', Denver, Diocese of Colorado; *Publish or Parish*, St Andrew's, Valparaiso, Diocese of Northern Indiana; *Voxpop, Voice of the People*, Ascension, Windsor, Diocese of Ontario; *By George!*, St George's, Carmichael, Diocese of Northern California; and *Annagrams* from St Anna's, New Orleans, Diocese of Louisiana.



SAINT PATRICK'S BREASTPLATE

Other unusual names are: *The Anglican Angle*, St David and St John's, Ames, Diocese of Iowa; *Canterbury Tales*, St Thomas of Canterbury, Greendale, Diocese of Milwaukee; *Cloak*, St Martin's, Fairmont, Diocese of Minnesota; *Cloak and Sword*, St Martin's, Doswell, Diocese of Virginia; *Scepter*, Advent of Christ the King, San Francisco, Diocese of California; *Belfry*, Christ Church, La Crosse, Diocese of Eau Claire; *St George's Spearhead*, St George's, Helmetta, Diocese of New Jersey; *Breastplate*, St Patrick's, Washington, Diocese

of Washington; and *Laneside*, St Peter's-in-the-Lane, Haslingden, Diocese of Blackburn (England).

Mountain Dayspring

NEWS FOR AND ABOUT THE DIOCESE OF WEST VIRGINIA

Among diocesan papers, South Carolina has long published *Jubilate Deo*, while *Mountain Dayspring* comes from West Virginia and, with geography in mind, *Good Hope* from Cape Town, South Africa, and *Northern Lights* from Canada's Diocese of Yukon. *The Mission Bell* is, appropriately,

from the new Diocese of El Camino Real in California.

Columns include "Church Mouse Rampant" by the Rector of St John's, Oakland, Diocese of California; "The Mitered Corner" by the Bishop of Easton (eastern Maryland); and "Byrd Tracks" by the Ven Frederick Byrd, Archdeacon of Upper South Carolina.

In England, in the Diocese of Wakefield, St John Baptist, Coley, Halifax, carries a column entitled "The Vicar Chews the Cud" and if continued to another page, "The Vicar Still Chews the Cud."

SOMETHING TO PONDER

(TAD has noted over the years that its "By Will and Deed" column becomes harder and harder to fill — where once it was not uncommon to have reports on more gifts and bequests than could be reported, it has become a matter of having to dig out such information. The article that follows may very well point up some of the reasons for that difficulty.)

WHILE discussing our parish's great good fortune in receiving legacies recently, an attorney friend of mine who makes out many wills said to me, "I never cease being astonished at how many prominent Church people leave all their possessions to members of their own family." He added that most often persons who are known as "secularly minded" include legacies for civic concerns such as Scouting, Boys' Clubs, YM

and YWCAs, Salvation Army, schools, health agencies, and even churches. Our parish was the recipient of a small legacy of \$2,000 or \$3,000 several years ago from an unbeliever, a person who chose at random a church out of the phone book, and we were lucky enough to be selected. We had a hard time discovering who the person was who left us the money, but after some detective work we

(Continued on page 42)

A STYLISH SPRINKLING SANCTIFIED AS ART

I BELIEVE you are correct in supposing that an Episcopal priest is represented in our painting of *The Baptism* by Julius Stewart," says Michael Quick, Curator of American Art at Los Angeles County Museum of Art in a letter to TAD about this issue's centerfold. "I understand that Commodore Cornelius Vanderbilt joined the Episcopal Church as he rose to social prominence, and his children followed him in the Anglican faith. *The Baptism* is a group portrait of the family of one of the Commodore's children." (The story of the baptism of still another of the Commodore's descendents, fashion designer Gloria Vanderbilt, was recounted in last fall's TAD: *she* was baptized in fizzing White Rock from a silver bowl the butler handed the bishop!)

The delicately colored, detailed canvas has many aspects that are right and many that are wrong, artistically and theologically.

The foremost is that it goes against the Church's teaching that its members should be baptized, confirmed, married and buried *from the church* with the people of God assembled, not just a small family group. Indeed, the Church

has become increasingly faithful and insistent about the teaching in recent years; many priests would not consider having a baptism anywhere except at the font, traditionally located near the door to represent the child's entrance into the new life of Christ and the Christian community.

Nonetheless, the painting is a period piece depicting Anglicanism as it existed in all its starch and circumstance in the last decade of the last century.

Secondly, the real subject is not a religious ritual but "society" and its worldly gods of money, position and fashion.

"Although the picture is organized with the kind of care and skill that earlier painters lavished on evoking the heroism of some fateful military battle or scene of suffering from the lives of the saints, the interest in this case belongs to another order of curiosity," wrote Hilton Kramer of *The New York Times*. "... Modes of dress and styles of interior decoration have effectively displayed the imagination of human destiny as objects worthy of our — and the artist's — attention."

(Continued on page 26)

Centerfold: *The Baptism*, Julius Stewart's 79" by 118" canvas (France, 1892) hangs in the Ahmanson Gallery of the Los Angeles County Museum of Art. —————>





(Continued from page 23)

From an artistic point of view, Kramer points out that the painting "is all monstrously and hilariously insipid, of course, but that, in a sense, is its very point."

He goes on to characterize it as "display painting about display people intended for a display-loving public."

Moreover, says Kramer, "like any other form of ostentation and bad taste, its prosperity depended on the kind of social quarantine that acted as a screen against any tendency of the adult mind to be ironical or critical or even normally observant of human motives."

Whatever the case, Stewart (1855-1919) was faithful to his times in painting large as life. *The Baptism* is nearly 10 feet wide and over six feet high. Its value, not disclosed, is also large, having gulped down the contributions of a dozen patrons in addition to "several other donors."

Putting aside art critics and theologians, the scene can be enjoyed for just what it is — a glimpse of upper-class America in a by-gone era. It offers a lot to look at for on the broad glossy surface are the baby, three children and 17 adults, including the pasty-faced cleric wearing — can it be? — a black stole. The large and sumptuous room glows with ruffled silk, lace, velvet, chiffon, elegant coiffures, and artfully arranged flowers

— all depicted against a background of handpainted wallpaper and sun streaming in from a perfectly tended garden. A touch of piety is supplied by an Old Master madonna on the drawing room wall.

One other historical detail hangs in question — whether the priest is using the original American *Book of Common Prayer* dating from 1789 or the 1892 revision that appeared the same year the picture was painted. It all seems far removed from the genesis of the question the cleric poses, "Dost thou believe in Jesus the Christ, the Son of the Living God?"

The baby here baptised would now be 89 years old. One wonders if it has been a life lived out "according to this beginning."
—JBS +



† Princess Alice, Countess of Athlone, 97 (baptized Alice Mary Victoria Augusta Pauline), last survivor of Victoria's 37 grandchildren, who lived in South Africa and in Canada during her husband's terms as Governor General, and who held the royal record for indefatigable participation in 20,000 public occasions spanning six reigns, including 1968's Buckingham Palace garden party for 462 Lambeth Conference bishops; from St George's Chapel, Windsor, Diocese of Oxford: "She was a faithful Churchwoman," noted *The Times*, "inheriting from her father, Prince Leopold (who had at one time contemplated being

ordained), an attachment to the more Laudian side of the Anglican tradition."

† Kenneth Baldwin, 60, chief economic adviser to Nigeria and Malawi, lecturer at the universities of Stuttgart, Göttingen, and California, trustee of the Society of St Margaret (his home bordered St Catherine's, SSM's house for handicapped children); from the convent chapel at East Grinstead, Diocese of Chichester.

† Stanley Thomas Bindoff, 72, Brighton-born scholar who spent the whole of his student and teaching life at the University of London as an increasingly distinguished authority on Tudor history (he financed his early studies by tutoring both the bright and the blase, among them the plump

and who later managed Richmond's Episcopal Book Store, and for 15 years was treasurer and sometime vestry member of her parish church before retiring with her sister, Eileen, to live at Westminster-Canterbury House; from St Luke's, Richmond, Diocese of Southern Virginia.

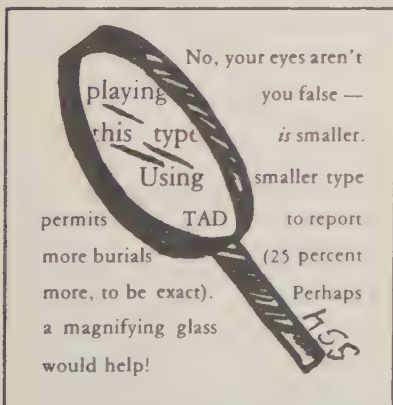
† Robert Spenser Stanier, 75, who became master of Magdalen College School, Oxford, in the waning months of World War II and guided it for the next 23 years as scholar, artist, historian, sportsman, heraldic expert, authority on Victorian headmasters, and liberal educator. "Many college dons were pleased to send their sons to his enlightened institution," said *The Times*, "... he in turn learned to put up with the most testing of parents, among them the Welsh poet Dylan Thomas"; from the University Church of St Mary, Diocese of Oxford.

† Homer Grace, 91, Kansas-born priest who lost his hearing at age 10 but went on to graduate from Gallaudet College, home-stead in Colorado and (after ordination at 35) regularly made a two-week circuit of 1600 miles eight times a year ministering to six congregations in four dioceses (Nebraska, Iowa, Minnesota, and North Dakota); from St Mark's, Denver.

† Albert Bostwick, 79, whose equestrian skill was born of boyhood barnyard polo matches, amateur steeplechase rider in U.S. and England, breeder of champions (including the 1931 Preakness winner, Mate); from Advent, Westbury, Diocese of Long Island.

† Gordon Chadwick, 64, Princeton '38 and a protegee of Frank Lloyd Wright, who from his base in Aspen, Colo, became best known for his design of Colonial Williamsburg's Information Center; from Grace Church, Manhattan, Diocese of New York.

† George Healy, 75, Ole Miss alumnus and indefatigable veteran editor of *The New Orleans Times-Picayune* (after interviewing Herbert Hoover during an Atchafalaya River flood he swam three blocks to the



Prince Farouk of Egypt); tall and handsome with a military bearing, his supervision of three decades of thesis writing inspired his senior colleague, Sir John Neale, to observe that he had "the compassion and patience of a saint"; from St Nicholas', Thames Ditton, Diocese of Guildford.

† Mary McCausland, 85, English-born granddaughter of a giant of the Oxford Movement (Edward Bouverie Pusey), who tried her vocation with the order of St Anne, Arlington Heights, Mass, and then joined the staff of Colonial Williamsburg,

nearest telephone), whose work with U.S. Office of War Information was credited with bridging the gap between need for military security and the public's right to know; from Christ Church Cathedral, New Orleans, Diocese of Louisiana.

† Mansel Harry Bates, 68, Archdeacon of Lindisfarne, an area that includes Holy Island, the tiny haven of history and natural beauty from which St Aidan sighted England's shoreline on his missionary voyage from Iona in 634, and where St Cuthbert lived (685-87); from St Maurice's, Diocese of Newcastle-on-Tyne.

† Frederick Henry Osborn, 91, Princeton and Cambridge-educated New Yorker who at 6'8" was outstanding in three separate careers: first in amassing a fortune in railroads and investment banking by the time he was 40; second in running the US Army's Information and Education Division during World War II (it published *Stars & Stripes* and *Yank*, ran the Armed Forces Radio Service, and supervised post exchanges as well as USOs); and third, teamed with John D Rockefeller to foster studies of population as related to material and cultural resources; from St Philip's, Garrison, Diocese of New York.

† John Roper, 56, Oxford-educated antiquarian at Birmingham University (he specialized in West Midlands history and was an expert on early Staffordshire churches), eulogized as "modest in manner but capable of great tenacity in following a cause he deemed to be right" (notably in defending the fine Georgian church of which he was sometime warden); from St John's, Wolverhampton, Diocese of Lichfield.

† Sir Max Turner, 74, who began at 18 in a firm of merchant bankers and by 1939 was prepared to join the newly created Ministry of Economic Warfare and in 1945 moved to the Allied Control Commission for Germany and Austria in a post that earned him a knighthood the following year, who subsequently returned to banking and rose

steadily through the ranks to the chairmanship of the giant Rio Tinto-Zinc Corporation; from St Michael's, Highgate Village, Diocese of London.

† Sir Weldon Dalrymple-Champneys, 88, London-born, Oriel-educated physician who completed his training at famed St Bartholomew's Hospital and became a leading figure in public health, mainly for his work in seeing that people could drink milk without fear of disease; from St Michael's-in-the-Northgate, Diocese of Oxford.

† Charles Schuveltdt Dewey Sr, 100, Ohio-born, Yale-educated cousin of Admiral George Dewey of the Battle of Manila Bay fame, financial adviser to Poland and the U.S. (as Assistant Treasury Secretary, 1924-27, he oversaw a reduction in the size of paper currency that saved millions in printing costs), former Illinois Congressman (1941-45); from St John's, Lafayette Square, Diocese of Washington.

† Archibald Dunn, 69, South African ambassador to El Salvador, a victim of diabetic blindness who nonetheless was a leader of a diminishing English-speaking Anglican congregation and who was kidnapped and slain by a guerilla liberation group despite the pleas of the Roman Catholic Archbishop who himself was shot to death as he stood at the altar of a hospital chapel; from St John's, San Salvador.

† Malcolm John MacDonald, OM, 79, who was born in Scotland into a life of politics and diplomacy (his father was Labor's first Prime Minister) and who became Britain's most traveled and least stuffy ambassador, calming powder-keg situations in a string of colonies and emerging nations; from St Peter's, Ightham, Diocese of Rochester.

† Lieutenant General Thomas Hutton, 90, decorated veteran of both world wars (he was in command in Burma at the time of the 1941 Japanese invasion and also served as Chief of the General Staff in India), whose Scottish-born wife, Lady Jane Hutton, was a consultant psychiatrist honored

by the French, Serbs and Russians for her wartime service; from St Paul's, Portman Square, Diocese of London.

† Lady Delia Peel, DCVO, 91, Lady-in-Waiting to Queen Elizabeth the Queen Mother, 1939-52, an eventful period that included World War II, a South African tour, and the closing years of King George's reign; from St Michael and All Angels, Barton Turf, Diocese of Norwich.

† Eric Laidlaw Robinson, one of the supreme political power brokers of the past decade of Australian politics and a former Minister for Finance; by the Archbishop of Brisbane from Holy Spirit, Isle of Capri, Diocese of Gibraltar.

† Geneva Scruggs, 74, Virginia-born black woman who began as a nursery teacher in Niagara Falls in the 1930s and whose eventual concern for people in so many areas of life won her wide recognition from her own as well as Jewish and Puerto Rican groups, including a Brotherhood Award that she perhaps prized the most—"mother to all children of Buffalo"; from St Philip's, Buffalo, Diocese of Western New York.

† Frank Sykes, CBE, and a Chevalier of the Legion of Honor, whose literal grass-roots experience in farming (he tilled the same land in Wiltshire for over 50 years) was the basis of an international involvement in scientific methods; as a result, Britain profited in selling manufacturing equipment and breeding livestock while farmer Sykes became a Gold Medal adviser to George VI and the Duke of Edinburgh; from the Cathedral Church of the Blessed Virgin Mary, Salisbury.

† Lord Wall (John Edward Wall), 67, widely known in areas of business and public service (Under-Secretary of Ministry of Food; Deputy Chairman of Post Office Board) who was made OBE in 1944, was knighted in 1968, and in 1976 became a life peer, and most recently was active in developing and marketing computers on an international scale; from Christ Church, Wimbledon, Diocese of Southwark.

† Richard Leavitt, 70, Colgate-educated former hospital administrator in Rockland, Me, Port Chester, NY, and most recently (1960-75) at St Luke's, Denver, prior to retiring to Sun City, Ariz; from St Paul's, Lakewood, Diocese of Colorado.

† Constance Mary Katherine Applebee, 107, an Englishwoman who came to Harvard in 1901 for a summer course in anthropometry (measurement of the human body) and while there introduced the game of field hockey to students who played in a small courtyard outside the gym, and who remained to teach hockey at Vassar, Smith, Wellesley, Holyoke, Radcliffe, and Bryn Mawr, and in 1920 took a team of Philadelphia players to England ("A real case of coals to Newcastle," she said); from St John Baptist, Burley, Diocese of Winchester.

† John Nields, 66, Yale-educated partner in New York's Cahill Gordon & Reindel who turned from the practice of law to lecturing in social sciences at Sarah Lawrence College at Bronxville, N Y, and who became a department chairman and trustee of the school; from St John's, Cold Spring Harbor, Diocese of Long Island.

BY WILL AND DEED

☆ To Christ Church Parish, Hackensack, Diocese of Newark, \$61,000 to be used for "major repairs and improvements" from Gladys Duffy, a salesman's widow and retired Teaneck, N J, school teacher whom the Rector of 25 years never saw in church but who received Holy Communion weekly at home. (In addition, Mrs Duffy left \$25,000 to the Diocese of Newark, the income of which is to

be used for retired clergy on minimum pensions.) The same parish also realized \$67,000 from the sale of the home of another communicant, Ruth Rose, who directed the property be used to house an assistant priest, senior citizens, or in any other way the vestry directed; the vestry used the proceeds of its sale to establish a fund for the support of an assistant.

☆ To St Luke's Hospital School of Nursing, Kansas City, Diocese of West Missouri, \$50,000 from St Luke's Hospital Auxiliary to add to resources available for loans to nursing students.

☆ Lilian Maria Faithfull Jacobs left 900 pounds and her binoculars

to personal legatees and the residue of her estate of 48,844 pounds to St Helen's, St Helens, Isle of Wight, Diocese of Portsmouth.

☆ To Christ Church Parish (founded in 1702), Shrewsbury, Diocese of New Jersey, \$45,000 from Lyles Laws, 85, Canadian-born nurse in World War I; in addition to her home parish she left the Presbyterian Church next door, built in 1739, \$15,000 and an equal amount to the Episcopal Church Foundation.

☆ Ella Mary Jane Down of Barnstaple, Devon, left an estate valued at 75,450 pounds, the residue to go to St Mary's, High Bickington, Diocese of Exeter.

WE RECOMMEND

§ For those who relish good sermons, either preaching or listening to them: *This Is the Day* (Yankee Press, Dublin, N H, \$10), a compilation of 52 sermons by the late Ted Ferris, distinguished occupant of the pulpit of Trinity Church, Boston, Diocese of Massachusetts.

§ To the increasing number of parishes which raise funds through antique fairs and show-houses: If you want to be really knowledgeable about the whole shebang, read Elizabeth Stillinger's new book, *The Antiquers: The Lives*

and Careers of the Men and Women Who Were Responsible for the Changing Taste in American Antiques, 1850-1930. (Knopf, \$16.95)

§ The friendly but informative note in the Sunday program at All Saints', Fort Worth, Diocese of Dallas: Genuflections and the sign of the Cross are personal acts of devotion which may be used at the places indicated by those who find them meaningful expressions of our belief that Jesus is God the Son and that the Cross is the symbol of our salvation.

FRIENDS TO THE RESCUE



IN ESSEX there are two ancient and desolate churches. Birds fly across their naves, screaming through empty win-

dows — and there are many other such places in the kingdom in the same plight. They are not the victims of Reformers or vandals or philistines. Most are unwanted because the pattern of local life has changed, and the population has withdrawn or lost its faith.

To look after those churches in over-churched parts of Britain there is Redundant Churches Fund. To care for those which fall through even their catholic net, there are the Friends of Friendless Churches — they get the hardest cases of all.



The Redundant Churches Fund is a statutory body which, with money provided by Church and State, looks after buildings that are no longer wanted for worship. Alternative uses for the consecrated structures can be found like turning them into museums, social centers, even homes.

The process of declaring a church redundant is long and careful and is very sympathetic to local

opinion, which can be furious in defense of a church it has hitherto deserted. If no use can be found, the church can be “vested” in the fund: restored, preserved, occasionally used or, at the worst, demolished. The fund now has 139 churches in its care; some of them are masterpieces and a few of them are famous.

The fund began work in 1968 and though opposed by the sort of clergy who would object to the cost of the precious ointment for Christ's feet, has developed an effective technique in cut-rate renovation. There is always the proviso that if the people return to the faith, these buildings will be available for their worship.

The Friends of Friendless Churches, dating from 1957, is a charity dependent upon legacies and gifts and the contributions of 600 Friends.

It has helped about a hundred churches to return to parish use . . . (they do not much like the idea of turning these buildings into dwellings) . . . They work in London from the same church, St Andrew by the Wardrobe, as the Fund.

Their churches would be called basket cases by Americans. They are kept as monuments out of piety to the past and responsibility to the future. They do a bit of restoration

here, waterproofing there as the money comes in. Essentially it is a work of creative love.

The two churches in Essex are extraordinary. They both lie at the end of long, ill-tended roads, each close to a farm and nothing else. Whatever villagers ever attended them have moved away.

There is St Mary's at Mundon, near Maldon [Diocese of Chelmsford]. It has an early 16th century octagonal timbered tower which the Friends have set back in order.

The other is St Peter's at Wickham Bishops [also Chelmsford], late 14th and 15th century and

once close to a palace of Simon of Sudbury [LVIII Archbishop of Canterbury] who was dragged out of the Tower by Wat Tyler's men and decapitated. His bones, less his skull, lie in splendor near the altar in Canterbury Cathedral.

It is a fine plain church with empty side windows, an earthen floor, and is as bare as a barn. It has Roman bricks in its walls and a Victorian wooden altar on which is a massive old stone with the word *Resurgem* — I shall arise — carved upon it. —Taddled from *Observer*, London



ACCORDING TO —

- President Reagan, quoting the late actor-journalist Irving S. Cobb: If it be true that when the curtain comes down on eternity, all men must approach the gates bearing in their arms that which they have given in life, the people in show business will march in the procession carrying in their arms the pure pearl of tears, the gold of laughter, and the diamonds of stardust they spread on what other-

wise might have been a rather dreary world. And when at last all reach that final stage door, I am sure the keeper will say, "Open, let my children in."

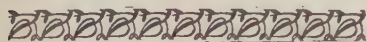
- The London *Sunday Times*: The songwriting partnership destined to outshine any in history was formed in St Peter's Parish Hall (Woolton, Diocese of Liverpool) when 16-year-old John Lennon, smelling strongly of illicitly con-

sumed beer, looked over Paul McCartney's shoulder to copy the guitar chords he was playing.

- The VI Bishop of Quincy: The Episcopal Church in these United States has a remarkable variety, which can be baffling at times but which is more often exciting and fascinating.

- The late Colonel Henry Robinson, Professor of Mathematics at Agnes Scott College, 1923-70: One of God's beautiful equations is faith plus virtue plus knowledge plus temperance plus patience plus godliness plus brotherly kindness plus charity equal a well-rounded Christian personality.

- A parish priest: Most of our people are retirees and my stipend, which is about \$3,000 less than the



YE HAVE
RECEIVED
MUCH



freely GIVE.



diocesan minimum, does not increase. But 29 years ago, I threw in my lot with these people and as long as there are some who will receive my ministrations, I can't let them down.

- A Los Angeles Churchwoman: As the first woman deputy from this Diocese, seated in 1970, I was sent TAD. It has helped me appreciate the diversity within our Anglican Communion that enriches us and is unequalled in any other body in Christendom. This inclusiveness is our greatest sign of God's grace. I rejoice in it.

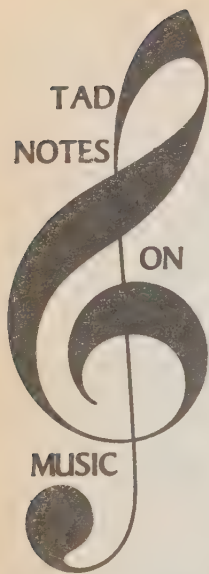
- The retired Suffragan of Oregon: Resolutions usually fall on their whereases.

- The Primate of Canada: Wind is not tidy. The Holy Spirit is not tidy. Which perhaps explains why the Church is not tidy.

- George Reedy, former press secretary to President Johnson, counseling the U.S. House of Bishops: Television reveals a person; it exposes the person who smiles only from the nose down.

- Mother Anne Marie, Superior of the American Congregation of the Society of St Margaret, addressing the Diocese of Massachusetts' convention: It is heartbreaking to return from the mission field and find the Church still preoccupied with its inner workings. . . . The Spirit is stirring, and it is not going to be stopped by those who are afraid they might be stirred.

TAD
NOTES



ALTHOUGH not Anglicanally oriented, the 838-page fully indexed *American Hymns Old and New* provided a rich heritage in a single volume for pianist, organist and singer. A 621-page companion carries background notes as well as biographies of authors and composers (Columbia University Press, \$55 for set). A much smaller book, *Stories of Our Favorite Hymns*, interestingly arranged in eight sections according to the Lord's Prayer (it goes from "All People That on Earth Do Dwell" to "O God, Our Help in Ages Past") includes some breathtaking scenic photographs (Eerdmans, \$10.95).

"A big part of the \$10,000 given by the Associates of the Society of St Margaret on the annual feast day," write the Sisters from their mother-house on Louisburg Square, Boston, Diocese of Massachusetts, "will go into the renovation of the chapel organ in memory of Sr Leila, SSM, who played it so often. Her brother, Dr Vernon DeTar

[long time choirmaster of Manhattan's Church of the Ascension] will give the memorial concert as soon as needed parts have arrived from Germany."

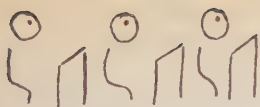
church's choir in singing "The King's Highway" (naturally!).

It's angels shrieking with joy. —Stanley Spencer, English artist on hearing Bach organ compositions for the first time. —*Newsweek*

Amid elaborate pomp and circumstance, Charles Shannon Mallory was installed as I Bishop of El Camino Realm which stretches from Palo Alto to San Luis Obispo. The event was exciting for some of the young Episcopalians present, such as 8-year-old Sheri Egelhoffer of St Andrew's, Ben Lomond, who joined other members of her

O POOR MAN
HEAR ME: IF YOU
HAVE GOD, WHAT
HAVE YOU NOT?
O RICH MAN,
HEAR ME: IF YOU
HAVE NOT GOD,
WHAT HAVE YOU?

St. Augustine



PULPIT ECHOES



AN ELDERLY bachelor and an unmarried lady started going together. Each had lived alone for many years. Gradually the old gentleman recognized a real attachment to her but was shy and afraid to tell her his feelings. Finally he mustered up the courage to say, "Let's get married." Surprised, she threw up her hands and shouted, "It's wonderful to think about, but who would have us?" Many times we do not realize the blessings God has placed quite literally before us. Gifts, we feel, should come from outside, that is, beyond our immediate familiarity. There is a certain romance associated with things and persons different. Romantic, indeed, yet God has a way of using things immediate for our benefit. Should we look beyond our grasp we may miss things within our reach. We search everywhere to find meaning in life, ignoring the fact that God through His Son gave us life abundant. "Whoever drinks of the water I shall give him," said Jesus, "will never thirst." Why look for drops of rare wine to quench our thirst when we have an abundance of that most basic? God in Christ has given mankind the greatest of

blessings, yet it is deemed ordinary and unappealing. Why is there the disappointment that He became man? Should we not look for this Man where men are to be found? It is not in a strange and foreign country that we prodigals find our salvation. God might be dimly seen in the lofty peaks and deserts, but He is assuredly present where we are. Let our search for things grand begin with the recognition that God works in the mundane and seemingly ordinary as well as in the distantly appealing. —Fr Raymond Jennison, St Paul's, Greenville, Diocese of Dallas, in *Pulpit Digest*

It is only as we attempt great things for God that we can expect great things from Him. —Fr Craig Biddle III, St Paul's, Richmond, Diocese of Virginia

Barnabas means Son of Comfort, the Encourager. When he visited Antioch, he didn't complain, admonish or judge. He saw grace all around him and remarked upon it. Antioch prospered (but) those of faith are increasingly in the minority. This is no time for us to

continue to be a debating society — no matter what subject you choose, someone in the Church will take the other side. It's as if we

never *heard* the doctrine of forgiveness. —The XXIII Presiding Bishop, St Barnabas Day Sermon, 1980



TEN little church members came to services all the time. One fell out with the rector, and then there were nine.

NINE church members stayed up late. One overslept and then there were eight.

EIGHT church members on their way to heaven. One took the low road and now there are seven.

SEVEN church members chirping like chicks. One didn't like the music, now there are six.

SIX church members seemed very much alive, but one got "travelitis"; this left five.

FIVE church members pulling for heaven's shore. One tired and got disgruntled and this left four.

FOUR church members, busy as can be; but one got his feelings hurt and now there are three.

THREE church members and the story's almost done — for two of them got weary and this left one.

NOW everybody knows that one can't do much — but one brought a friend last week and now there are two.

TWO church members each won one more. Now don't you see? $2 + 2 = 4!$

FOUR church members worked early and late. Each one brought one and now there are eight.

HAVE you got the message, pointed and true? Come on, folks, we got us a job to do. For, you see, these eight church members, if they double as before, in just seven weeks we'd have 1024!

IN this little jingle there is a lesson true. You belong to one of the two — either the BUILDING or the WRECKING Crew.

—Taddled from St Mary's, Mitchell, Diocese of South Dakota

ENGAGEMENT, NOT ESCAPE

THE NOTICE of the early retirement of our Bishop [of Connecticut] has set my mind adrift.

Sometimes I wonder about our clergy casualties — persons who either do not weather the full forty plus years of a “normal” ministry without physical, emotional or spiritual breakdown, or, if they manage to make it to retirement, often die soon after. (Our last three bishops fall into one of those categories now.)

I don't think this is anything like what used to be normal. Clergy once outlived all professions except postmen, according to Church Pension Fund. Theirs was a quiet, controlled, stress-free life that gave them an actuarial advantage over the hectic pace of the everyday working person.

Now all that has changed. As leaders of one of the world's most traditional establishment-type professions they are now experiencing the “slings and arrows” of new types of outrage.

They stand for authority in a world that questions all top leadership. They exhibit a commitment to *value* in a world that honors *use*.

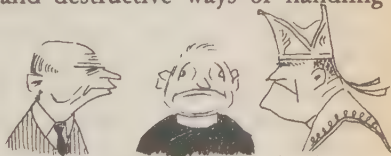
They encourage challenge to a constituency that prefers security. And they preside over creative change among traditions that were thought engraved in stone.

Never was there so conflicting a job description. The ministry seems to be a conscious attempt to confront and irritate rather than soothe.

Ah so! Maybe that is the clue. Ministry today has been forced out of the area of being a comfortable apology for present values.

One thing is common in the litany of disasters in the lives of so many clergy today — none will stand convicted of quietly tending their rose gardens while the passions of our time raged outside barred gates. Our losses are because of engagement not escape.

There is no honorable way to avoid stress. There are creative ways and destructive ways of handling



it. And we are just beginning to realize our need for competence in the matter.

But the fact that our warriors fall, or fade, or crumble is a trophy to integrity for the ministry today. These are times when conflict is

inevitable, stress normal, and we shall need leadership in managing contradicting demands.

It is a comfort to see that our spiritual managers are themselves not insulated but show the same signs of wear as the people in the pews. The "privilege of the Sanctuary" means the opportunity to serve — not the chance to be safe. —Fr James Annand in *The Connecticut Churchman*



A VERY SPECIAL WHITE ROBE

THE LAST Sunday Hugo Lundberg officiated at St Paul's I noticed that his alb, snowwhite, hung loosely upon him; and since he was planning to go to the hospital for surgery, I decided to have the alb washed and pressed in time for his return.

It was, indeed, put in its place in the vestment cabinet. As it turned out, Hugo never needed it.

Just before his funeral, in the clergy vesting room, somebody remarked, "Now he's wearing a very special white robe."

The imagery to describe life after death is necessarily the language of poetry and imagination, for who can say what existence in the eternal, spiritual dimension actually is like? The Book of Revelation speaks of those "who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (Revelation 7:14), and it was of course this that was referred to.

Hugo's illness had been a great tribulation, borne with unfailing courage and strong faith. His companionship with Christ steadily deepened; in the language of poetry, he had indeed washed his robes in the blood of the Lamb.

The alb that Hugo Lundberg wore in the services at St Paul's hangs in the wardrobe cabinet in the clergy vesting room, but we can be certain that just as he inhabits a new and glorious body which replaces the old body racked by illness, so his present vesture does not hang loose and unfitting, but rather is in every way appropriate for the good and faithful servant who has entered into the joy of his Lord. —Fr William Hill, St Paul's, Lansing, Diocese of Michigan

✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱

A well-used Bible that is falling apart usually belongs to a person who isn't. —St Christopher's, Dallas, Diocese of Dallas

SACRAMENTS AND OTHER ACTS

And when Paul had laid his hands upon them, the Holy Ghost came on them —Acts 19:6

IN HER wisdom, the Anglican Church quotes the Acts of the Apostles as part of the "propers" to be read during the Order for Confirmation as found in the Book of Common Prayer. Some scholars think that there is very little relationship between the actions of St Paul and the rite we know as Confirmation. No matter what the opinion, we must agree that both the historical practice as applied by Paul and our modern custom, share two things in common. The first is the human factor. This may be sub-divided between the expression of belief by those about to receive the "laying on of hands," and the response of the Church in recognizing and affirming that belief.

This is done in a very human way. It simply is a matter of touch. Our bishops, like Paul, place their hands on the heads of the individuals.

The second thing which our lesson from the first century A.D. shares with our present Confirmation is the action of God. This point is mysterious to the human understanding. Does the Holy Spirit wait "off stage" for the act in the drama of an individual's life which finally allows the script to read "Bishop apply hands — enter the Comforter"? Surely, we as Christians believe that the grace of God imparts the faith which causes us to seek Confirmation or any other sacrament. To quote John Newton's famous words: "*'Twas grace that taught my heart to fear / And grace those fears relieved.*"

The divine action is not to be dismissed nor understood easily. In His love, however, God approaches us in a human way. Our Christian faith glorifies the God of the Incarnation. A God that became one of us. The Holy Spirit continues to utilize the human form in those persons' allowing Him to work through them. God touches us with human hands. These hands may belong to a bishop (as in Confirmation) or any other Christian (as in the trusting grasp of a child). We are affirmed by the physical, human touch, which in a Christian community penetrates to our souls.

What a lesson God imparts! Not only should we touch, but we should allow others to touch us. In the meeting of the two we find the strengthening power of God-like Comforter. —Fr Glen Burgomaster, Rector, Christ Church, Grande Prairie, Diocese of Edmonton



POTPOURRI



BUTTON UP

☐ If the Rector forgets to follow agreed upon procedures, the Altar Guild members at St Andrew's, Rogers, Diocese of Arkansas, button the top of the alb when laying out his vestments. He never fails to contact them immediately after the service.

GETTING THEIR HEADS TOGETHER

☐ A bespectacled likeness of the Dean of York is being carved in stone for a parapet 90 feet high in York Minster and will eventually be joined in one of the bays of the north aisle by the stone heads of the Minster's chancellor, treasurer and presenter.

LET YOUR LIGHT SO SHINE

☐ Three 1896 Tiffany windows from the old First Congregational Church in the see city of the Diocese of San Diego have been given to an Episcopal home, St Paul's Manor and Health Care Center, for installation in the new dining room.

GOOD IDEAS

☐ Inside its newsletter, St Stephen's, Ridgefield, Diocese of Connecticut, stapled an envelope

addressed to the Altar Guild's Flower Chairman — the best possible way to persuade parishioners to act *now* on starting, continuing or



changing dates of family memorials. (Believe it or not, the Flower Chairman's address is 29 Memory Lane!)

☐ From Grace Church Cathedral, San Francisco: For the tour entitled "Jeweled Walls," it is suggested that you bring binoculars or opera glasses to see the detail in the windows. The same parish has devised a friendly and welcoming way to invite people to the daily offices by publishing a notice that reads, "Better than a 'happy hour' is 20 minutes of peace — Morning Prayer daily at 8:30 and Evening Prayer at 5:15: a lovely way to begin or end your day."

MAKES THE HEART GLAD

☐ To learn from Our Saviour's, Atlanta: Sharyn Dowd is studying for a doctorate in New Testament at Emory University. She is an ordained Baptist minister and does some teaching in the School of

Theology. Sharyn has been baptised in the Holy Spirit, and has been regularly attending the daily Eucharist. She said the Lord told her to find a place to worship every day, and she came here.

☐ To receive a warm note from a TAD reader in New South Wales, Australia, closing with the assur-



Australia

ance that "Hillspeak and its people are constantly in my prayers."

☐ To read that Westminster Abbey's Dean and Chapter have rejected the English Tourist Board's suggestion of charging one-pound-a-head for visitors — despite two-and-a-half million people streaming through the Abbey doors every year and an annual maintenance cost of a million pounds.

☐ To see in the newsletter of St Timothy's, Ft Worth, Diocese of Dallas, a complete list of Senior and Junior Wardens (they change each year) since 1956 — a total of 50 years of service to God's Church. Among the Junior War-

dens, only two have served more than once, and among Senior Wardens, only the first holder of the office served two consecutive years — a grand job of passing around responsibility: whatever the system lacks in continuity it makes up in comprehensiveness!

☐ To learn that the North London parish of St Andrew, Enfield, hosted a summer garden party to send its 80-year-old curate on a holiday to the area of mainland China he served for 16 years before being interned during World War II. "I would never have dared think of such a thing on my own," said Canon Henry Wittenbach. "My Cantonese came back when I began to speak it and I learned that plans will go ahead for training those who will take over from the people who have been so faithful for so long."

TO THE CHURCH ON TIME

☐ "Our daughter's wedding day coincided with the biggest wind-storm in local history," writes a New York reader. "Not to worry, though, for her father helped her into a plastic bag, made holes for her feet and brought it up around her neck — worked beautifully."

MAKES THE HEART SAD

☐ To read in a parish program from the Diocese of Southwest Florida of the maintenance of a de-meaning, outdated, never pleasant

custom: By tradition, the Rector and his wife left the annual meeting while his salary was discussed . . .

□ To see that the valuable, venerable *Crockford's Clerical Directory* fails to list religious communities of women although it long ago included orders for men. Fortunately, the *Church of England Yearbook* is more comprehensive — and less expensive.

TRIPLE PLAY

□ A parishioner has given her stove to the church — it has replaced the old one in the vicarage,



and the vicarage stove is now at the parish hall awaiting repair and placement. —*The Apostle*, St Peter's, Pomeroy, Diocese of Spokane

NO KIDDING

□ Headline in *New York Times*: SUCCESS IS GREATER WHEN FEMALE HAS HER WAY

□ The [Search] Committee sought the counsel of Bishop David Richards, Office of Pastoral Development of the House of

Bishops; of a consultant, Charles Wilson from Lebanon, N J; and from God . . . —*Newsletter*, Diocese of Pittsburgh

□ A pet blessing on St Francis' Day was a big success at Christ Church Cathedral. The idea was inspired by an ECW meeting. —*Church Work*, Diocese of Louisiana

□ Describing the renovation of a local parish church: Where once was the font is now a coffee bar, and the toilets are in the former choir vestry. —*See-Link*, Diocese of Wakefield

SOMETHING . . .

(Continued from page 22)

discovered that she had decided to leave some money to a church because she herself felt she had done such little good in the world. We Church people ought to ponder the fact that it is often the unchurched who make the greatest contribution to our religious life, the greatest of all of these being, perhaps, the special tax-exempt privilege which we churches enjoy. —Fr Warren Radtke, Rector, Trinity, Melrose, Diocese of Massachusetts



Grace is what our Lord Jesus Christ gives us to be more like Him.

—Michael Ramsey

Hillspeak

Eureka Springs, Arkansas 72632

- ☐ Please keep TAD coming to me; I enclose \$_____ (Annual Subscription: A Contribution on the Reader's Birthday)
- ☐ I enclose a TAD contribution for each subscription for the following friends of mine:

(Name)

(Street Address or PO Box)

(City, State, Postal Code)

(My Name)

(Street Address or PO Box)

(City, State & Postal Code)

Attach a plain sheet of paper for additional names.

Change of Address?

(Name as it appears on address label or as corrected)

(New mailing address)

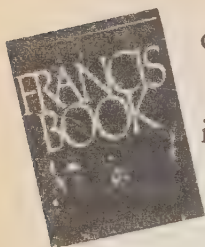
(New City, State & Postal Code)

Date change becomes effective: _____

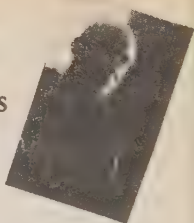
Mail to: *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632

ANNUAL SUBSCRIPTION. A CONTRIBUTION ON THE READER'S BIRTHDAY

The Episcopal Book Club



offers books-of-the-season
that are the best obtainable
in every phase of the Church's
life and teaching —
history, drama, Scripture,



biography, meditation, worship, fiction —
and at dramatic savings of from 30% to 50% below the
publishers' prices.

- ☐ I enclose my remittance of \$25.00 (if overseas please make remittance payable in U. S. funds), payable to the Episcopal Book Club for which please enroll me as a member of EBC. I understand I will receive a year's subscription to *The Anglican Digest* as well as four selections from EBC, and that if I find any book unsatisfactory I may return it within 10 days of receipt for credit.

Start my membership with:

- ☐ *The Francis Book* (see Winter 1980 TAD)
☐ *Merton: A Biography* (see Lent 1981 TAD)
☐ *The Hard Awakening* (available in June, see page 46)

As a new member you are also entitled to a free past selection (a list of all available past selections will be sent you periodically) of your choice from the following list (please indicate a first and second choice; quantities are limited and if we are unable to send you either book of your choice, we will send you one of equal value):

- ☐ *Bush Brother* by Graham Jeffery
☐ *The Christian Universe* by Eric L. Mascall
☐ *The Offering of Man* by Harry Blamires
☐ *Charles Simeon of Cambridge* by Hugh Alexander Evan Hopkins

II-81

(Name)

(Address)

(City, State, Postal Code, Country)

QUARTER WATCH



The 97th U.S. Congress has more Roman Catholics and members of the Jewish faith than ever before — 137 Romans (but no more priests, as the Vatican decreed) and 32 who are Jewish. There are 72 Episcopalians, an increase of two over last term and still including a priest, the Rev J C Danforth, 44, elected to the Senate from Missouri in 1976. Methodists dropped slightly to 71 and Baptists to 55. Their colleagues include 20 Lutherans, 11 Mormons, nine Unitarians and 16 members of the Church of Christ.

¶ Mrs H B Dehqani-Tafti, wife of the Anglican Bishop in Iran now in exile, recently received the Ross McWhirter Award, established in memory of one of the founders of the *Guinness Book of World Records* who was killed in London in 1975 by members of the Irish Republican Army, for "heroism in the face of terrorism," for saving her husband's life when gunmen tried to assassinate him last year.

¶ The Rt Rev Desmond Tutu, general secretary of the South African Council of Churches and an outspoken opponent of apartheid, has been awarded the Athena Prize for 1980 by the Alexander Onassis Foundation for his struggle against racial discrimination in his coun-

try. The award, in the amount of \$100,000, will be presented to Bishop Tutu in Athens this June.

¶ The Rev Howard E Root, presently Professor of Theology at the University of Southampton and a member of the Anglican/Roman Catholic International Commission, has been appointed Director of the Anglican Center in Rome, to take office in October.

¶ The Wansey brothers—who take up four inches in *Crockford's*—gathered last fall to celebrate the 70th birthday of the youngest, Christopher. All of them — Paul, 74, John, 73, and Peter, 72 — are Anglican priests.

¶ Where were you 55 years ago? Since 1926, the Hon Wilson K Barnes has served at the altar, most recently at the Holy Eucharist at 8 a.m. on the fourth Sunday of each month. At the service [at St David's, Baltimore, Diocese of Maryland] on Sunday, 28 Sep, Judge Barnes was presented with a copy of the shield of the parish's patron saint.

¶ The Archdeacon of the Sudan is spending a year in the Diocese of Salisbury, a pleasant change to his usual duties of making the rounds of his 5,000-square-mile diocese by bicycle with as many as 13 punctures in a day. Better than walking, he reports, recalling the time he hiked 30 miles to a rural deanery meeting, encountering two lions on the way.

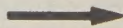
(Continued from front cover)

spirit of trust that goes with sending us a parish directory for we have never rented or sold our mailing list at any time — past, present or future.

The Episcopal Book Club: The pinch we feel in publishing TAD is underlined by the rising cost of books and of mailing books. It seems a long time ago that a good solid book could be had for \$2.50. Now it's likely to take the better part of a 20-dollar bill. Still the EBC had kept its membership cost low — only \$20 for the four

JUST as we're going to press we've signed with Seabury Press to distribute one of the most exciting and topical books of the year, *The Hard Awakening*, by the Bishop in Iran, the Rt Rev Hassan Barnaba Dehqani-Tafti. Our advance reading of the manuscript has already given us significant insight into that troubled country and all that our recently released fellow countrymen are telling us about it. We are thankful that the Bishop had the presence of mind to put words on paper after the murder of his son and the attempt on his own life. He writes well with poignancy but without sentimentality, sharing the intimacy of his family circle as well as the life of the Episcopal Church in the Middle East. *The Hard Awakening* is a worthy contribution to the literature of survival. It is the selection of the Episcopal Book Club for Summer, 1981.

books a year that we send you at the seasons of the year. Now we reluctantly advise you that as of 1 April 1981, membership cost has been increased to \$25. The current membership is not immediately affected since all are paid in advance at the lower rate. Although the increase is small, it will help significantly in giving us the resources to obtain and mail the very best books for our members. Whereas a Book Club choice has averaged only five dollars, postage included, it will now average only \$6.25, again postage included.



The difference between the publisher's and the Book Club price is often as much as \$13. Consequently the saving on two books alone more than pays for the membership. We think it's a bargain in a land where the word bargain is rarely heard anymore! At the same time, we regret being a part of the inflationary spiral and, believe me, we've resisted as long as possible.

Special Savings for EBC Members: One of the distinct advantages of membership in the Episcopal Book Club —unique in the service it offers— is that you may obtain *any* book mentioned in *The Anglican Digest* at 20 percent off the retail price, postage included. Numerous new books and some old titles, too, are oft cited in our pages so, as you read, just jot down the ones you'd like to own. When ordering we ask only that you send along your remittance (in U. S. funds please) at the same time and give us your EBC membership number.

Treasure Trove in the Attic: Folks here at Hillspeak are raising their eyes heavenward with the thought that our overflowing research library and the crowded shelves of Operation Pass Along might be moved to the hayloft of our big red barn. If such proves practical, we need to sell the remaining copies of many of our Book Club selections. The prices of the pre-1980 selections have been slashed drastically (as an example, *Charles Simeon of Cambridge*, \$4.00; *The Offering of Man*, \$2.25; *The Long Shadows of Lambeth X*, \$1.50, postage included); drop us a postcard and ask for the latest edition of "A Selected List of Books Available from the Episcopal Book Club."

Reviving an Esteemed Signature: Our favorite wit of the Algonquin Round Table, the late Dorothy Parker, used to sign her book reviews "Constant Reader" —a *nom de plume* that, hearing no objections, we want to make contemporary and immortal by adapting it to these sporadic notes from your editor. (After all, one of the most treasured gifts we ever received from a parishioner was a brass bookstand with the inscription, "To our bookworm priest.") In case you haven't guessed, we really like being literary! But it's no good being literary if one doesn't have readers so you see you fulfill a vital function for

Constant Reader.



Serials Dept. S18118
Graduate Theological Union Library
2451 Ridge Road
Berkeley, CA 94709